



NOTES ON TASREEF AL IZZI

Aal_Moalim



What is the Title of this book?

The title of this book is تصريف الزنجاني or تصريف العزي

Who is The Author?

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Known as: ‘Izz Al Deen

Born: in Zinjaan, modern day Iran in the early 7th century after the Hijrah (AH)

Died: in Baghdad, modern day Iran around the year 655AH

Famous works: الهادي وشرحه الكافي, فتح الفتاح في شرح مراح الأرواح, تصحيح المقياس في تفسير القرطاس

What is the purpose for authoring this book?

The purpose of this book is to provide a succinct overview and explanation of the concepts discussed in the science of Sarf (Arabic Morphology). It is a standard textbook in the science of Sarf and a step up from the first work titled بناء الأفعال or متن البناء في علم الصرف

Chapter 1 : Introduction

1.1 : What is Sarf/Tasreef?

Linguistically: التَّغْيِيرُ which means to change/morph

Technically: تَحْوِيلُ الْأَصْلِ الْوَاحِدِ إِلَى أَمْثَالِهِ مُخْتَلَفَةٍ لِمَعَانٍ مَقْصُودَةٍ لَا تَحْصُلُ إِلَّا بِهَا which means to morph the single base root to bring about various forms/structures carrying an intended meaning that cannot be attained except through it [i.e. through this morphing].

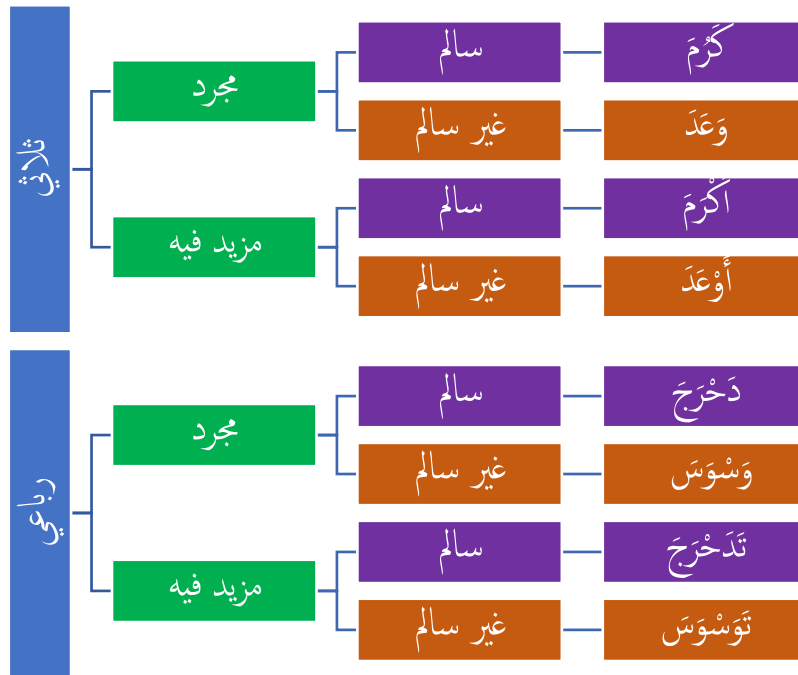
Note that the single base root is usually the verbal noun مصدر or the perfect tense verb الفعل الماضي

Note that the various forms and structures (أَمْثَالُهُ) are the following (treating مصدر as the single base root)

1. الماضي
2. المضارع
3. الأمر
4. النهي
5. اسم الفاعل
6. اسم المفعول

1.2 : Categorising Verbs

Verbs can be categorised into 8 categories shown in the diagram below:



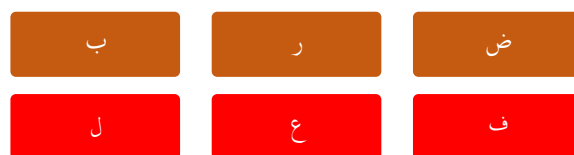
1.3 : How is *Saalim* defined?

سالم means a word whose linguistic root, that are matched onto the *عين فاء* and *لام* is free from:

1. A defective letter (حرف علة) which are:
 - a. أَلِف
 - b. واو
 - c. ياء
2. A repeated letter in the linguistic root
3. A *Hamzah* (ء)

Note that we use the term *الميزان الصرفي* (الميزان الصرفي) as the morphological scale to measure words against.

So, for example, the word *ضرب* is matched onto *فعل* such that the letter *ض* matches onto the letter *ف*, the letter *ر* matches onto the letter *ع* and the letter *ب* matches onto the letter *ل*.



Note that if the word is a four or five-letter word, with all of the letters being part of the base root, then the morphological scale will be فعلل and فعللل respectively

For example, the word دحرج is a four letter word, all of these letters forming part of the base root, and so it is put on the morphological scale of فعلل whereas a word like سفرجل is a five letter word, all of these letters forming part of the base root, and so it is put on the morphological scale of فعللل

ج	ر	ح	د	
ل	ل	ع	ف	
ل	ج	ر	ف	س
ل	ل	ل	ع	ف

Note that if the word contains extra letters that do not form part of the linguistic root, then the morphological scale will be modified to incorporate this extra letter.

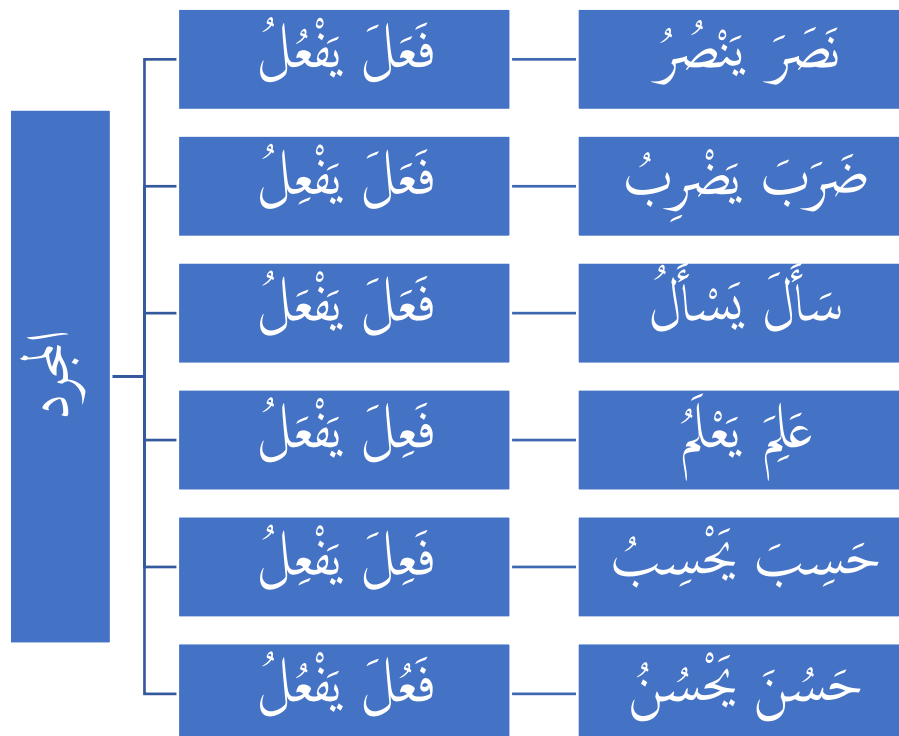
م	ر	ك	أ	
ل	ع	ف	أ	
ف	ر	ر	ص	
ل	ع	ع	ف	
ك	ر	ا	ب	
ل	ع	ا	ف	
م	ل	ل	ك	ت
ل	ع	ع	ف	ت

Note that if a word contains a letter which was converted from another letter contained within the linguistic base root, you can treat it as though it is part of the linguistic base root and so you can scale it as being upon the عين فاء or لام of the word or not.

For example, the word كساء contains at its ending the Hamzah which is actually converted from the letter Waw which forms part of the linguistic base root كسو.

Therefore, on the morphological scale of this word, you can treat the Hamzah as though it in the same position as the لام of the word and so the morphological scale for the word will be فعال. Or you can treat the Hamzah as an extra letter and so the morphological scale for the word will be فعاء.

الثلاثي المجرد : 1.4



Note that فعل يفعل applies only when there is a throat letter at the عين or لام positions. The throat letters are six and they are ه ع ح غ خ

Note that أبى يأتى and ركن يركن fall under فعل يفعل despite it not containing a throat letter at the عين or لام positions. These are considered anomalous (شاذ)

Note that this term شاذ refers to anomaly in two forms:

1. Anomalous to the formulated and accepted rules of the language (the *Qiyas*)
2. Anomalous to the common usage of the word by the Arabs (the *Isti'maal*)

Note that, according to the author, **فَعَلَ يَفْعُلُ** is seen as anomalous and not actually a stand-alone section.

الرابعي المجرد: 1.5



الثلاثي المزيد فيه : 1.6

This can be divided into three sections:

1. ما كان ماضيه على أربعة أحرف
 - a. أَكْرَمَ يُكْرِمُ إِكْرَامًا like أَفْعَلَ
 - b. فَرَّحَ يُفَرِّحُ تَفْرِيحًا like فَعَلَ
 - c. قَاتَلَ يُقَاتِلُ مُقَاتَلَةً وَقِتَالًا like فاعَلَ
2. ما كان ماضيه على خمسة أحرف
 - a. When the first letter in the perfect tense verb is a *Taa* ' (في أوله التاء)
 - i. تَكَسَّرَ يَتَكَسَّرُ تَكْسُرًا like تَفْعَلَ
 - ii. تَبَاعَدَ يَتَبَاعَدُ تَبَاعُدًا like تَفَاعَلَ
 - b. When the first letter in the perfect tense verb is a *Hamzah* (في أوله الهمزة)
 - i. انْقَطَعَ يَنْقَطِعُ انْقِطَاعًا like انْفَعَلَ
 - ii. اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا like افْتَعَلَ
 - iii. احْمَرَّ يَحْمَرُّ احْمِرَارًا like افْعَلَ
3. ما كان ماضيه على ستة أحرف
 - a. اسْتَخْرَجَ يَسْتَخْرِجُ اسْتِخْرَاجًا like اسْتَفْعَلَ
 - b. احْمَرَّ يَحْمَرُّ احْمِرَارًا like افْعَالَ
 - c. اعْشَوْشَبَ يَعْشَوْشِبُ اعْشِيشَابًا like افْعُوْعَلَ
 - d. افْعُنْسَسَ يَفْعُنْسِسُ افْعِنْسَاسًا like افْعُنْثَلَلَ
 - e. اسْلَنْقَى يَسْلَنْقِي اسْلِنْقَاءً like افْعُنْثَلَلَ
 - f. اجْلَوَّذَ يَجْلَوَّذُ اجْلَوَّذًا like افْعُوْعَلَ

الرباعي المزيد فيه : 1.7

This can be divided into three sections:

1. تَدَخَّرَجَ يَتَدَخَّرَجُ تَدَخَّرَجًا like تَفَعَّلَ
2. اُخْرِجَ يَخْرِجُ اخْرِجًا like اِفْعَلَّ
3. اقشَعَرَ اقشَعَرًا like اِفْعَلَّ

المتعدي & اللازم : 1.8

صَرَيْتُ زَيْدًا means transitive i.e. a verb that requires an object to receive the action e.g.

حَسَنَ زَيْدٌ means intransitive i.e. a verb that does not need a direct object to complete its meaning e.g.

The intransitive verb can be converted to a transitive verb in the following ways:

1. If the verb is مجرد ثلاثي, the conversion is achieved by:
 - a. Repeating the عین of the word e.g. جَلَسَ is an intransitive verb meaning he sat whereas جَلَّسَ is a transitive verb meaning he made somebody else sit
 - b. Adding a Hamzah e.g. جَلَسَ is an intransitive verb meaning he sat whereas أَجْلَسَ is a transitive verb meaning he sat somebody else
2. For all verbs, whether they are مجرد or مزيد فيه, the conversion is achieved by:
 - a. The addition of a حرف الجر like اِنْطَلَقْتُ بِهِ or ذَهَبْتُ بِزَيْدٍ

Chapter 2 : Verbal conjugations

2.1 : The Perfect Tense Verb : الفعل الماضي

الفعل الماضي is the perfect tense verb that denotes a meaning that happened in the past.

It can be divided into two types:

1. الْمُبْنِي لِلْفَاعِلِ which means that the perfect tense verb is molded/formed for the subject. It can also be termed فعل معلوم فاعله i.e., a verb whose doer/subject is known. These verbs are:
 - a. Verbs where the first letter carries a *Fathah* e.g., نَصَرَ
 - b. Verbs where the first vowel letter carries a *Fathah* e.g. انْقَلَبَ

Note that this is not just restricted to **فَعَلَ** but rather it also applies to **أَفْعَلَ** **فَاعَلَ** **فَعْلَلَ** **تَفَعَّلَ** **تَفَاعَلَ** **اِنْفَعَلَ**

اَفْتَعَلَ **اَفْعُنَّلَ** **اَسْتَفَعَّلَ** **اَفْعَلَّلَ** **اَفْعُوَعَلَ** **اَفْعَالٌ**

Note that the *Kasrah* on the *Hamzat Al Wasl* in أَفْعَلْ أَفْعَلْ أَفْعُولْ أَفْعَلْ أَفْعُولْ is only temporary to prevent the meeting of two vowelless letters and drops when conjoined with what precedes

2. **الْمَبْنِي الْمَفْعُول** which means that the perfect tense verb is moulded/formed for the object. It can also be termed **فعل لم يسم فاعله** i.e., a verb whose doer/subject is not named. These verbs are:
- Verbs where the first letter carries a *Dhammah* e.g., **نَصَرَ** which also includes **فَعِلِلْ أَفْعِلْ**
فَعِلْ فُوْعِلْ تَفْعِلْ تَفُوْعِلْ تَفْعِلِلْ
 - Verbs where the first vowelised letter carries a *Dhammah* e.g. **فَتَعِلْ اسْتَفْعِلْ**

Note that the penultimate letter here will always have a *Kasrah* e.g. نَصْرَ where the letter *Saad* is the penultimate letter that has a *Kasrah*

Note that the *Hamzat Al Wasl* in this case will be pronounced, of course when starting from it and not when conjoining it with what precedes it, with a *Dhammah* following the *Dhammah* that is on the first vowelised letter in the verb that has been moulded/formed for the object e.g. **اُستخرج**

2.2 The Imperfect Tense Verb : الفعل المضارع

A verb that begins with four extra letters, gathered in the phrase **أَنْتَهَوَات** (commonly termed **حرف المضارعة**)

1. **أَفْعَلُ** which denotes single 1st person “I” e.g. **الْهَمَزَةُ**
2. **نَفْعَلُ** which denotes plural 1st person “We” (**Note** that plural here refers to >1) e.g. **الْثَوْنُ**
3. **تَفْعَلُ** which denotes 2nd person “You” and can be used for singular, dual, plural whether masculine or feminine e.g., **تَفْعَلُ تَفْعَلَانِ تَفْعَلُونَ تَفْعَلْنَ** and **تَفْعَلْنَ** for 2nd person feminine plural also. It can also be used to denote the 2nd person feminine “She” for both singular, dual and plural e.g., **تَفْعَلُ تَفْعَلَانِ تَفْعَلْنَ**
4. **يَفْعَلُ** which denotes 3rd person “He” and can be used for singular, dual and plural e.g., **يَفْعَلُ يَفْعَلَانِ يَفْعَلُونَ**. It can also be used to denote the 3rd person feminine plural e.g., **يَفْعَلْنَ**

Note that the *Noon* in يفعلن and تفعلن are pronouns known as نون النسوة

The imperfect tense verb, when alone, can show:

1. The present e.g. يفعل الآن
2. The future e.g. يفعل غدا

The imperfect tense verb:

1. If connected with سوف & سوف : it can only show the future e.g. سيفعل and سوف يفعل
2. If connected with ل : it can only show the present e.g. ليفعل

The imperfect tense verb can be divided into two types:

1. المَبْنِي لِلْفَاعِلِ which means that the imperfect tense verb is molded/formed for the subject. It can also be termed فعل معلوم فاعله i.e., a verb whose doer/subject is known. These verbs are:
 - a. Verbs whose beginning letters, gathered in the phrase أَئِثْ, carry a *Fathah* e.g., أَفْعَلْ

Note that there is an exception to this rule.

This exception applies to imperfect tense verbs, whose perfect tense verbs (i.e. الفعل الماضي) have four letters.

In these cases, the letters gathered in the phrase أَئِثْ will always carry a *Dhammah* e.g. يُقَاتِلُ يَكْرِمُ يَدْخُرُجُ and the sign that these cases fall under Type 1 is the penultimate letter always having a *Kasrah* يُفَرِّجُ

2. المَبْنِي لِلْمَفْعُولِ which means that the imperfect tense verb is molded/formed for the object. It can also be termed فعل لم يسم فاعله i.e., a verb whose doer is not named. These verbs are:
 - a. Verbs whose beginning letters, gathered in the phrase أَئِثْ, carry a *Dhammah* e.g., يَنْصُرُ and the penultimate letter always have a *Fathah*

Note that the negative particles (لا & ما) that can enter upon an imperfect tense verb do not affect the conjugation and form of the imperfect tense verb.

Note that the *Jaazim* particles e.g., لم that can enter upon an imperfect tense verb affects the conjugation and form of the imperfect tense verb in the following ways:

1. Removal of a vowel: This occurs in the case of:
 - a. a singular masculine 1st, 2nd and 3rd person e.g., تَنْصُرُ أَنْصُرُ يَنْصُرُ
 - b. a singular feminine 3rd person e.g., تَنْصُرُ
 - c. a masculine 1st person plural e.g., نَنْصُرُ
2. Removal of the *Noon*. This occurs in the case of:

- a. the dual e.g., تَنْصِرَا
- b. the masculine 3rd person plural e.g., تَنْصِرُوا
- c. the singular feminine 2nd person e.g., تَنْصِرِي

Note that the *Noon* is not dropped in the cases of يفعل and تفعلن as they are pronouns (نون النسوة)

Note that these *Jaazim* particles include:

1. The *Laam Al Amr* i.e., the *Laam* that denotes a command applied on the 3rd person imperfect tense verb e.g., لِيَنْصِرْ لِيَنْصِرَا، لِيَنْصِرْ لِيَنْصِرُوا، لِيَنْصِرْ لِيَنْصِرِي
2. The *Laa Al Naahiyah* i.e., the *Laa* that shows prohibition and applies on both the 2nd & 3rd person imperfect tense verb e.g., لا يَنْصِرْ لا يَنْصِرَا لا يَنْصِرُوا، لا تَنْصِرْ لا تَنْصِرَا لا تَنْصِرِي and لا تَنْصِرْ لا تَنْصِرَا لا تَنْصِرِي

Note that the *Naasib* particles e.g., لن that can enter upon an imperfect tense verb affects the conjugation and form of the imperfect tense verb in the following ways:

1. Conversion of *Dhammah* to *Fathah*. This occurs in the case of:
 - a. a singular masculine 1st, 2nd and 3rd person e.g., يَنْصِرْ أَنْصِرْ، يَنْصِرْ أَنْصِرِي
 - b. a singular feminine 3rd person e.g., تَنْصِرْ
 - c. a masculine 1st person plural e.g., نَنْصِرْ
2. Removal of the *Noon*. This occurs in the case of:
 - a. the dual e.g., تَنْصِرَا
 - b. the masculine 3rd person plural e.g., تَنْصِرُوا
 - c. the singular feminine 2nd person e.g., تَنْصِرِي

Note again the exception of يفعل and تفعلن as they are pronouns (نون النسوة)

Note that if two *Taa* 's meet at the beginning of the مضارع, i.e., those on the form of تَفْعَلْ تَفَاعِلْ تَفَعَّلْ then one of them can be removed to ease the pronunciation as has come in the *Qur'an* e.g., تَنْزِلُ تَصَدَّى تَأْطَى.

You can also retain them as in the case of تَتَجَبَّبْ

Note that in the form of افْتَعَلَ when the *Faa* ' of the word is either ط ط ض ص, convert the ت in افْتَعَلَ to ط

So, for example, the case الصَّلَح when conjugated to the form افْتَعَلَ will become اصْطَلَح

And this applies in all conjugations of the word.

For example, (لا تَصْلَحْ) (النهي)، (اصْلَحْ) (الأمر)، وذلك مُصْطَلَحٌ عَلَيْهِ وَالْأَمْرُ: (اصْطَلَحْ)، والنَّهْيُ: (لا تَصْلَحْ)

Note that in the form of افْتَعَلَ when the Faa' of the word is ذ ز, convert the ت in افْتَعَلَ to a د

So, for example, the case الدَّرء when conjugated to the form افْتَعَلَ will become اَدْرَأْ

Note that in the form of افْتَعَلَ when the Faa' of the word is و ي ث, convert it to a ت and amalgamate it with the ت in افْتَعَلَ to bring one emphasized ت

2.3 : The Command Verb : الأمر

The command verb is of two types:

1. الأمر بالصيغة e.g., افْعَلْ which shows a command in the present form
2. الأمر باللام e.g., لِيَفْعَلْ which shows a command but in the 3rd person form

Note that the first type usually matches and is according to the مضارع when in the state of *Jazm*.

Note that there is a difference of opinion as to whether the command verb is *Majzoom* or *Mabni* upon the sign of *Al Jazm*.

If what comes after the حرف المضارعة is vowelised, the command verb of the first type will have this term dropped with the rest of the word taking the same state of the مضارع when in the state of *Jazm*.

So, for example, the word تَدْخِرْ becomes دَخِرْجِي دَخِرْجَا دَخِرْجَنَّ دَخِرْجُوا دَخِرْجُ

If what comes after the حرف المضارعة is not vowelised, the command verb of the first type will have this term dropped with the rest of the word taking the same state of the مضارع when in the state of *Jazm*, add a *Hamzat Wasl* at its beginning carrying a Kasrah unless the عَيْن of the مضارع carries a *Dhammah* to which you place a *Dhammah* upon the *Hamzat Wasl*

So, for example, the word يَنْصُرْ becomes اَنْصُرِي اَنْصُرَا اَنْصُرَنَّ اَنْصُرُوا اَنْصُرُ

Whilst, for example, the word يَضْرِبْ becomes اَضْرِبْ

Note that in the case of اَكْرِمْ and its likes (e.g. ارسل) the *Hamzah* at the beginning must be recited with a *Fathah* because of the initial origin of the مضارع (تَكْرِمُ) being تَوْكْرِمُ

so the same steps are applied which is to remove the حرف المضارعة and treat the rest of the word as though it is in the state of *Al Jazm*

2.3 : The Noon of Emphasis: نون التوكيد

Is a *Noon* that attaches onto the ends of a مضارع or an أمر to create emphasis upon the meaning.

Can be divided into two types:

1. ثَقِيلَةٌ which is always emphasized (i.e. has a *Shaddah* which has a *Fathah* in all forms except for the dual and feminine plural form where it has a *Kasrah*) and attaches onto all forms of the مضارع and the أمر
2. خَفِيفَةٌ which is always vowelless and only attaches onto all forms of the مضارع and أمر except:
 - a. The Dual
 - b. The Feminine Plural (يفعلن تفعلن)

Note that in the case of اذْهَبْنَائِ you have an *Alif* in between the *Noon* denoting the feminine plural and the نون التوكيد الثقيلة

Note that the reason you cannot have a نون التوكيد الخفيفة connecting on the end of a dual or feminine plural is because you will have the meeting of two vowelless letters outside of the limits which is not allowed.

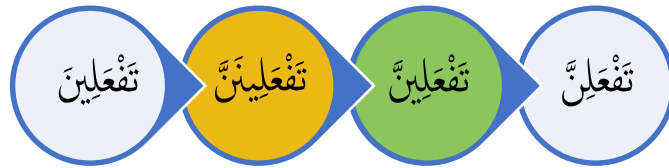
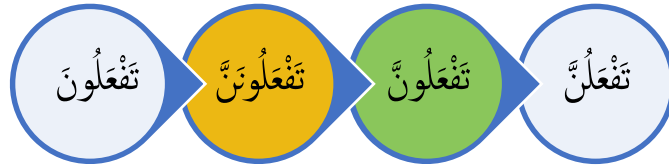
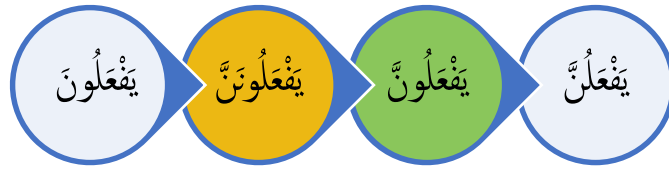
The meeting of two vowelless letters can be:

1. Within the limits (على حده): This is allowed. It occurs when:
 - a. There is a *Madd* letter followed by a letter that is being merged to another (i.e., in the state of *Idghaam*) in the same word. For example, الصَّالِينَ
 - b. When stopping like upon the *Noon* that is preceded by the *Yaa* in الصَّالِينَ
 - c. When a *Hamzah* that denotes a question is followed by a definite *Laam* like الله الذِّكْرَيْنِ
2. Outside the limits (على غير حده): And this is for all cases except for those outlined above

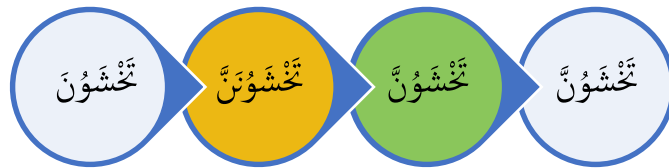
Note that just as the *Noon* is removed from the أمثلة الخمسة when a *Jaazim* enters upon them, it is also dropped when a *Noon* of Emphasis attaches onto it to prevent the meeting of three consecutive *Noon*

Note that the أمثلة الخمسة are يَفْعَلَانِ تَفْعَلَانِ يَفْعُلُونَ تَفْعُلُونَ تَفْعَلَيْنِ

However, in the case of يَفْعُلُونَ تَفْعُلُونَ تَفْعَلَيْنِ the *Waaw* and *Yaa* must also be dropped due to the meeting of consecutive vowelless letters when a *Noon* of emphasis attaches.



Note that if the *Waaw* or *Yaa* ' is preceded by a letter with a *Fathah*, the *Waaw* and *Yaa* ' are given a *Dhammah* and *Kasrah* respectively instead of being dropped.



Note that if the verb is the action of a singular or 3rd person singular feminine, the final letter of the verb will carry a *Fathah*. For example, انْصَرْنَ لِتَنْصُرْنَ (an-shar-na li-tan-shur-na).

If the verb is the action of a masculine plural, the final letter of the verb will carry a *Dhammah*. For example, انْصُرُوا لِتَنْصُرُوا (an-shu-ru li-tan-shu-ru).

If the verb is the action of a 2nd person singular feminine, the final letter of the verb will carry a *Kasrah*. For example, انْصُرِي لِتَنْصُرِي (an-shu-ri li-tan-shu-ri).

2.4 : The Active and Passive Participle: اسم الفاعل والمفعول

The norm is that the active participle (اسم الفاعل) comes under the pattern of فاعِل in the case of a ثلاثي مجرد

For example, نَاصِرٌ نَاصِرَانِ نَاصِرُونَ، نَاصِرَةٌ نَاصِرَتَانِ نَاصِرَاتٌ، نَوَاصِرٌ

The norm is that the passive participle (اسم المفعول) comes under the pattern of مَفْعُول in the case of a ثلاثي مجرد

For example, مَنصُورٌ مَنصُورانِ مَنصُورُونَ، مَنصُورَةٌ مَنصُورَتَانِ مَنصُورَاتٌ، مَنَاصِرٌ

Note that in the case of intransitive verbs, the passive participle will be used in the singular form and will be followed up with a *Jarr* particle that has a connected pronoun attached to it.

To dualize, pluralize or feminize then you must change the connected pronoun to suit whatever you want to convert to (i.e. dual, plural or feminine forms)

For example, the passive participle for the intransitive verb مَرَّ would be مَمْرُورٌ بِهِ. The dual form of this would become مَمْرُورٌ بِهِمَا, the feminine form would be مَمْرُورٌ بِهَا, the plural masculine form would be مَمْرُورٌ بِهِمْ, the plural feminine form would be مَمْرُورٌ بِهِنَّ.

Note that the form فَعِيل can come in the meaning of اسم الفاعل like in التَّاجِمُ meaning الرحيم and also المَفْعُول like in المَقْتُول meaning القَتِيل

For anything beyond ثلاثي مجرد the general rule is to replace the حرف المضارعة with a *Meem* carrying a *Dhammah*.

For the active participle اسم الفاعل, give the penultimate letter a *Kasrah* and for the passive participle اسم المفعول, give the penultimate letter a *Fathah*.

For example, مُكْرِمٌ وَمُكْرَمٌ، مَدْحَرَجٌ وَمَدْحَرَجٌ، مُسْتَخْرِجٌ وَمُسْتَخْرَجٌ، مُتَدَخِّرٌ وَمُتَدَخَّرٌ

Sometimes, the word of اسم الفاعل and اسم المفعول may become equivalent like متحاب and متحاب which are both converted, via *Idghaam*, to produce متحاب which is a word that can carry both the اسم الفاعل and اسم المفعول meaning depending on the origin that it is converted from.

2.5 : The Repeated Form : المضاعف

Also known as الأصم and can occur in:

1. الثلاثي المجرد والمزيد فيه where the sign is:
 - a. The عین and لام of the word are of the same type which are then merged together to produce one emphasised letter e.g. رَدَدَ which were merged together to produce رَدَّ
2. الرباعي and is known as المطابق where the sign is:
 - a. The فاء and first لام of the word are of the same type and the عین and second لام of the word are of the same type e.g., زَلَزَلَ

Note that the reason you will find the مضاعف being attached onto the chapters discussing the معتل is because the مضاعف can undergo change either through conversion e.g., أَمَلَيْتُ which was converted from مَسَيْتُ or removal e.g., مَسْتُ which was initially مَسَيْتُ

The مضاعف can undergo إدغام

The term الإدغام means to merge two متجانس letters such that they become one emphasised letter by making the first letter vowelless and merging it into the second letter. The first letter is termed مدغم whilst the second letter is termed مدغم فيه

The term متجانس refers to any two letters that share the same point of articulation (مخرج) and the same characteristics (صفات).

All forms can accept إدغام except for:

1. The form of فَعَّلَ
2. The form of تَفَعَّلَ

الإدغام can be of three types:

1. Necessary (واجب): This happens in two situations:
 - a. When both متجانس letters have a vowel as in the case of مَدَدَ which becomes مَدَّ.

- b. When the first letter does not have a vowel and the second does as in the case of **مَدًّا** which must be merged to produce **مَدَّا**

This happens in:

- i. The first five forms of الماضي المعلوم whether مجرد or مزيد فيه
e.g., **مَدَّ مَدَّا مَدُّوا مَدَّتْ مَدَّتَا**
 - ii. The first five forms of الماضي المجهول whether مجرد or مزيد فيه
e.g., **مَدَّ مَدَّا مَدُّوا مَدَّتْ مَدَّتَا**
2. Allowed (جائز): This happens when the first متجانس letter has a vowel whilst the second متجانس letter is temporarily vowelless (سكون عارض) as in the case of **لَمْ يَمُدُّ** where the reason for the second letter being vowelless is because of the *Jaazim* **لَمْ** entering unto it.

Therefore, one has the option of keeping it like that or merging the two متجانس letters, achieved by transferring the vowel upon the first متجانس letter to the letter preceding it and then merging the two متجانس letters together such that it becomes **لَمْ يَمُدَّ**.

This happens:

- i. If a *Jaazim* enters upon a verb whose actions denote a singular (i.e. does not have a feminine *Noon* at its ending or is not from the أمثلة الخمسة) and the عين of the word carries a *Fathah* or *Kasrah*, the word can be read with a *Fathah* or a *Kasrah* on the لام along with *Idghaam* applied. Or it could be read without *Idghaam*. For example, **يَقْرُ** and **يَعُصُّ** when interacting with a *Jaazim*, you can say **لَمْ يَقْرُ** and **لَمْ يَعُصُّ**. But you can also disjoin the *Idghaam* such that it becomes **لَمْ يَشْعُرْ يَحْمَرُّ يَجَارُّ**. This ruling applies on the forms of **يَقْرُ** and **يَعُصُّ**. **لَمْ يَمُدَّ**. This ruling applies on the forms of **يَقْرُ** and **يَعُصُّ**.
- ii. The same as (i) except that the عين of the word carries a *Dhammah*. In this case, the word can be read with *Fathah*, *Kasrah* or *Dhammah* on the لام of the word along with *Idghaam* applied for both. Or it could be read without *Idghaam*. For example, **لَمْ يَمُدَّ** can be read with a *Fathah*, *Kasrah* or *Dhammah* on the د or it can be read as **لَمْ يَمُدُّ** with the *Idghaam* disjoined.
- iii. The rulings in (i) and (ii) also apply to the command verb as well. So for example **فِرْ** and **عُصْ** can accept the *Fathah* or *Kasrah* along with *Idghaam* and in

the example of **مَدَّ** you have the option of all three vowels with *Idghaam* or to disjoin the *Idghaam* to say **أَمَدَدُ**.

3. Not Allowed (غير جائز): This happens when the first متجانس letter has a vowel whilst the second متجانس letter is vowelless, but this vowelless state is NOT temporary as in the case of **مَدَدْتُ** or **مَدَدْنِ**

This happens in:

- The remaining forms of الماضي المعلوم whether مجرد or مزيد فيه
e.g., **مَدَدْنِ مَدَدْتُ مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا**
- The remaining forms of الماضي المجهول whether مجرد or مزيد فيه
e.g., **مَدَدْنِ مَدَدْتُ مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا مَدَدْتُمَا**
- The feminine plural of all forms be it معلوم or مجهول
e.g., **أَمَدَدْنَ لَا تَمَدَدْنَ تَمَدَدْنَ يَمَدَدْنَ يَمَدَدْنَ يَمَدَدْنَ يَمَدَدْنَ يَمَدَدْنَ يَمَدَدْنَ**

Note that for اسم الفاعل, there's *Idghaam* in all forms e.g. **وَمَوَادُّ، مَادَاتُ، مَادَّةٌ مَادَّتَانِ مَادَّتَانِ**.

Note that for اسم المفعول, there is no *Idghaam* because the **عين** and **لام** are separated by the *Waaw* e.g. **مَمْدُودٌ**.

2.6 : The Defective : المعتل

This is defined as the presence of a defective letter as the **عين** or **لام** of the verb (i.e. in the linguistic root).

They are also known as the *Madd* or *Leen* letters.

Note that an *Alif* that is found in the linguistic root of a word has been converted from a *Waw* or a *Yaa*’

The types of المعتل are seven:

- The مثال : This is when the **فاء** of the verb contains a defective letter e.g. **يسر وعد**. It is called مثال because of its resemblance to the صحيح in being able to accept vowels. It is of two types:
 - مثال واوي: This applies in all of the forms except for **فَعَلْ يَفْعُلْ**

In this case, the *Waw* is removed from the:

- The imperfect tense verb on the pattern **فَعَلْ يَفْعُلْ** i.e. **فَعَلْ يَفْعُلْ** and **فَعَلْ يَفْعُلْ**

2. The verbal noun on the pattern **فَعَالٍ** with the *Kasrah* on the *Faa'* transferred to the *'Ayn* of the word

For example, **وَمَقَّ يَمُقُّ مَقَّةً وَعَدَّ يَعْدُ عِدَّةً**.

Note that since the **أَمَرَ** and **نَهَى** verbs are derived from the imperfect tense verb, it carries the same ruling as the imperfect tense verb described above. So, for example in the case of **وَعَدَّ يَعْدُ عِدَّةً**, the command verb will be **عِدْ** and the prohibition will be **لَا تَعِدْ**.

Note that if the *Kasrah* following the *Waw* that was removed (e.g., in **وَعَدَّ يَعْدُ**) is also removed, the *Waaw* will be returned back. For example, the passive form of **يَعْدُ** is **يُوعَدُ**. Notice how the *Waaw* was brought back when the letter after it no longer had a *Kasrah*.

Note that in the imperfect tense verb on the pattern **يَفْعَلُ**, the *Waaw* will remain. For example, **وَجَلَ يَوْجَلُ**. The command verb ought to be **اَوْجَلْ**, however since we have a vowelless *Waaw* preceded by a *Kasrah*, the *Waaw* is flipped to a *Yaa'* thus becoming **اَيَجَلْ**. However, do note that the *Kasrah* here is temporary. So if it becomes a *Dhammah* like in the case of **يَا زَيْدُ اَيَجَلْ**, you still write the word with a *Yaa'* but you pronounce it with a *Waaw* instead of a *Yaa'*

Note that in the imperfect tense verb on the pattern **يَفْعُلُ**, the *Waaw* will remain. For example, **وَجُهُ يَوْجُهُ**. However, there are ten words that go against this rule, and they are **يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ يَلْعُ**. This is because they were initially upon the pattern of **يَفْعُلُ**, and so the *Waaw* is removed and the *عين* of the initial form of these words is given a *Fathah* because of the throat letters present on the *عين* or *لام* of the word. As for **يَدْعُ**, since it means **يَدْعُ**, its treated the same. And these two terms **يَدْعُ** and **يَدْعُ** they do not have a *ماضي*. The evidence for it being in the *مضارع* form is the removal of the *Faa'* of the word which further shows that it is a type of *واوي*.

- ii. **فَعَلَ يَفْعُلُ** and **فَعَلَ يَفْعُلُ**: This applies in all of the forms except for **يَفْعُلُ** and **يَفْعُلُ** مثال **يَاي**

The *Yaa'* in this type is never removed, no matter the form. E.g., **يَمْنُ يَمْنُ**، **وَيَسُّ**

اسم الفاعل، مضارع، أَفْعَلَ، the *Yaa* ' in the form of يَيْسِرٌ، وَيَسِّرَ يَيْسِرٌ and اسم المفعول conjugations will be converted to a *Waaw* due to the *Yaa* ' being vowelless and preceded by a letter with a *Dhammah*. E.g., أَيَسَّرَ يُوَسِّرُ إِيسَارًا، فَهُوَ مُوَسِّرٌ، وَذَاكَ مُوَسَّرٌ.

Note that in the form of **اِفْتَعَلَ**, the *Waw* or *Yaa* ' will have to be converted to a *Taa* ' and merged with the *Taa* ' after it. So, for e.g., **اَتَعَدَّ** it was initially **اوتعد** which is rooted from **وعد** which is a **واوي** مثال. The *Waaw* was converted to a *Taa* ' and merged with the *Taa* ' following it to bring about **اَتَعَدَّ** which can be conjugated to produce **يَتَعَدُّ اِتْعَادًا، فَهُوَ** **اَتَعَدَّ**. Similarly, **وَذَاكَ مُتَّعِدٌ، وَذَلِكَ مُتَّعِدٌ**. **اَتَسَّرَ يَتَسَّرُ اِتْسَارًا، فَهُوَ مُتَّسِرٌ، وَذَلِكَ مُتَّسِرٌ** for the *Yaa* ' case.

The more common way, however, is to not convert the *Waaw* or *Yaa* ' to a *Taa* ' but to match them with whatever vowel the *Hamzah* carries. So, if the *Hamzah* carries a *Kasrah*, the letter after it will be a *Yaa* '. If it is a *Dhammah*, the letter after it will be a *Waaw*. And if the *Hamzah* carries a *Fathah*, the letter after it will be an *Alif*.

For example, **اَيْتَعَدُ** يَتَعَدُّ، **فَهُوَ مُتَعَدٌّ**، **وَذَاكَ مُتَعَدٌّ**، **وَيْتَسَّرُ** يَتَسَّرُّ، **فَهُوَ مُتَسَّرٌ**، **وَذَاكَ مُتَسَّرٌ** بِهِ،
وَهَذَا مَكَانٌ مُتَسَّرٌ فِيهِ

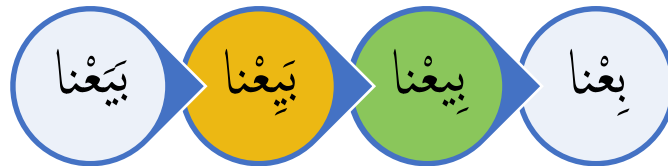
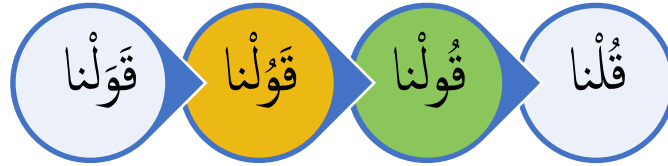
Note that in the case of a مثال and a مضاعف coming together in one word, e.g., وَدَّ, it is to follow the pattern عَضَّ which we discussed in the previous section. However, the command verb form will be اِدِّدْ not اَوِّدْ because of the rules we mentioned before; that a vowelless *Waaw* preceded by a *Kasrah* is reverted to a *Yaa*’.

- b. The أجوف : This is when the عين of the verb contains a defective letter e.g. قال قال

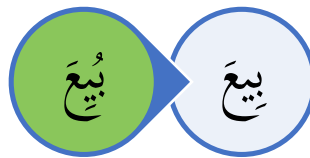
It is also known as **ذُو الثَّلَاثَةِ** because the perfect tense verb contains three letters when you refer it to yourself e.g., **قُلْتُ** و**بَعْتُ**.

In the **مَجْرَدٌ** case, the **عين** of the perfect tense verb whether it is a *Waaw* or *Yaa* ' is changed to an *Alif* because they are both vowelised and are preceded by a *Fathah* e.g., **صَانَ بَاعَ**

Note that if an أَجُوف has attached to it an apparent pronoun carrying a vowel (i.e., 1st, 2nd or 3rd person & including the feminine plural) you convert (*Al Qalb*) the verb containing *Waaw* from فَعَلَ to فَعُلَ and convert the verb containing *Yaa* from فَعَلَ to فَعِلَ. Then, transfer (*Al Naql*) the *Dhammah* and *Kasrah* to the *Faa* ' of the verb (done to denote the removed *Waaw* and *Yaa* ') and remove the ' *Ayn* of the verb because of the meeting of two vowelless letters. For example:

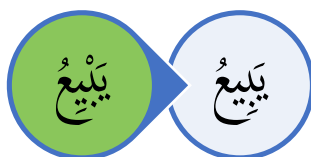
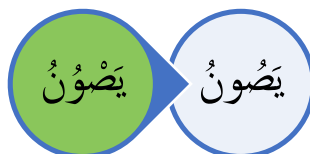


Note when you conjugate the أَجُوف to the مَفْعُول form, there must be *Kasrah* placed upon the *Faa* ' of the word. For example:

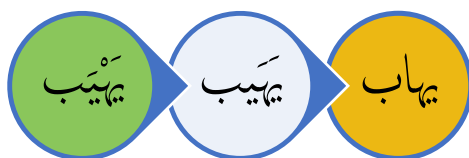


Note that if an أَجوف of the form فَعَلَ or فَعِلَ is conjugated to أَفْعَلَ to denote the description of that act upon something + it denotes a meaning related to colours, beauty or bodily defects, it will not undergo change like the other أَجوف cases. For example, عَوَّرَ.

As for the مضارع form of the أَجوف, what happens is that the vowel on the *Waaw* or *Yaa* ' is transferred to the *'Ayn* of the verb. So the change here is *Al Naql*.



But in the case of فَعِلَ يَفْعُلُ, the change is two-fold *Al Naql* + *Al Qalb*



If a *Jaazim* enters upon a مضارع form of the أَجوف, then it can have two potential states:

- For example, لَمْ يَصْنُ لَمْ يَصُونُوا، لَمْ تَصُنْ لَمْ تَصُونَا لَمْ يَصْنِ لَمْ يَصْنُوْا، لَمْ تَصْنِي لَمْ تَصْنُوْا، لَمْ أَصْنُ لَمْ أَصْنُوْا

صُونُ صُونُ صُونُ for the *Noon* of emphasis (light)

خَفْ خَافَا خَافُوا، خَافِي خَافَا خَفُنْ & يَبْعِي يَبْعَا بَعْنْ

e.g., صائِن بائِع

مَبْعُ initially were *مَصُوع* although there's a difference of opinion regarding where the *Hathf* takes place with *Al Akhfash* saying that what is removed is the 'Ayn of the verb whilst *Seebawayh* said that what is removed is the *Waaw* in the *مفعول* form and the latter's view is strongest.

1. أَجَابَ يُجِيبُ إِجَابَةً: For example, أَفْعَلَ

The original form of حِيبٌ was يُجِيبُ and so *Al Naql* took place.

The original form of إجابة however is إجاباً and so four steps occur:

Step 1: *Al Naql* of the vowel on the *Waaw* to the *Jeem* i.e., إجاباً

Step 2: *Al Qalb* of the *Waaw* to an *Alif* i.e., إجاباً

Step 3: Removal (*Hathf*) of the first *Alif*

Step 4: Replace (*Ta'weedh*) the removed *Alif* with a *Taa'* at end i.e., إجابةً

2. استقام: For example, استقام يستقيم استقامة

The original form of استقام was استقوم and so *Al Naql* and *Al Qalb* took place

The original form of يستقيم was يستقوم and so *Al Naql* and *Al Qalb* took place.

The original form of استقامة however is استقواماً and so four steps occur:

Step 1: *Al Naql* of the vowel on the *Waaw* to the *Jeem* i.e., استقواماً

Step 2: *Al Qalb* of the *Waaw* to an *Alif* i.e., استقاماً

Step 3: Removal of the first *Alif*

Step 4: Replace the removed *Alif* with a *Taa'* at end i.e., استقامةً

3. انقاد: For example, انقاد ينقاد انقياداً

The original form of انقاد was انقود and so *Al Naql* and *Al Qalb* took place

The original form of ينقاد was ينقود and so *Al Naql* and *Al Qalb* took place.

The original form of انقياداً however is انقوادا and so *Al Qalb* took place

4. اختار: For example, اختار يختار اختياراً

The original form of اختار was اختير and so *Al Qalb* took place

The original form of يختار was يختير and so *Al Qalb* took place.

The original form of **اِخْتِيَارًا** is **اِخْتِيَارًا** and so no change takes place as nothing that necessitates change is present (i.e., unlike if there was a *Waaw* instead like in **اِنْقَادًا**.)

Note that the **مفعول** form of these 4, the same changes discussed in the **مَجْرَدٌ** case is applied i.e., **اُجِيبَ اُجِيبَ يُجَابُ** which is rooted from **اُجُوبُ اُجُوبُ يُجُوبُ** so *Al Naql* and *Al Qalb* occur. Similarly, **اُسْتَقِيمَ اُسْتَقِيمَ يُسْتَقَامُ**, **اِنْقَادَ اِنْقَادَ يُنْقَادُ**, **اِخْتَارَ اِخْتَارَ يُخْتَارُ**

The **أمر** form of these 4 will be **اُجِبْ اُجِبْ اُجِيبُوا، اُسْتَقِمْ اُسْتَقِمْ اُسْتَقِيمُوا، اِنْقَدْ اِنْقَادَا، اِخْتَرْ اِخْتَارَا اِخْتَارُوا**

Note that in **اِخْتَرْ اِنْقَدْ اُسْتَقِمْ اُجِبْ**, the removal of the defective letter is as a result of the meeting of two vowelless letters.

As for the remaining forms of the **مَزِيدٌ** case, they are treated as **صحيح** i.e., no change (إعلال). These forms are **فَعَلَ تَفَعَّلَ فاعَلَ تفاعلَ افْعَلَ افعالَ** and their conjugations.

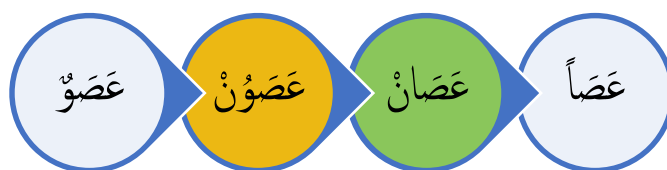
Note that in the **اسم الفاعل** form, the same changes done in the **مُضارع** form apply e.g., **مُجِيبٌ مُسْتَقِيمٌ مُنْقَادٌ مُخْتَارٌ**.

Note that in the **اسم المفعول** form, change through *Naql* and *Qalb* only occur if the verb of this **اسم المفعول** underwent change (i.e. those 4 cases we mentioned above **مُجَابٌ مُسْتَقَامٌ مُنْقَادٌ مُخْتَارٌ**)

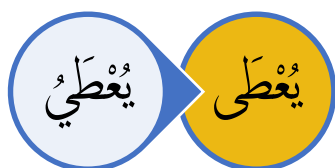
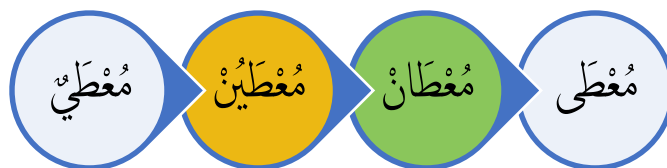
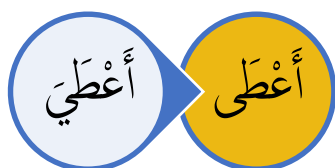
- c. The **ناقص** : This is when the **لام** of the verb contains a defective letter e.g. **رمى غزا**

It is also known as **ذُو الْأَرْبَعَةِ** because its perfect-tense verb has 4 letters when speaking about yourself. For example, **غَزَوْتُ**

In the **مَجْرَدٌ** case, the perfect tense verb whether it is a *Waaw* or *Yaa'* is changed to an *Alif* if they are both voweled and are preceded by a *Fathah*. For example, **دَعَا** → **دَعَوَ** and:



This ruling also applies in the **الفعلُ الزَّائِدُ على التَّلَاثَةِ** case along with its **اسْمُ الْمَفْعُولِ** and the Mudaari' when the Faa'il is not mentioned form. For example:



In the **ماضي** case, remove the Laam of the verb unrestrictedly in the **فَعَلُوا** conjugation and only if the 'Ayn of the verb has a Fathah in the **فَعَلْتُ** and **فَعَلْنَا** conjugations. The Laam of the verb remains in all other conjugations as they don't have a Fathah on their 'Ayn like:

عَزَا عَزَوْا عَزَوْا، عَزَتْ عَزَتَا عَزَوْنَ، عَزَوْتُ عَزَوْتُمَا عَزَوْتُمْ، عَزَوْتُ عَزَوْتُمَا عَزَوْتُنَّ، عَزَوْتُ عَزَوْنَا،
رَمَى رَمَيَا رَمَوْا، رَمَتْ رَمَتَا رَمَيْنَ، رَمَيْتَ رَمَيْتُمَا رَمَيْتُمْ، رَمَيْتَ رَمَيْتُمَا رَمَيْتُنَّ، رَمَيْتَ رَمَيْنَا،
رَضِيَ رَضِيَا رَضُوا، رَضِيَتْ رَضِيَتَا رَضِينَ، رَضَيْتَ رَضَيْتُمَا رَضَيْتُمْ، رَضَيْتَ رَضَيْتُمَا رَضَيْتُنَّ، رَضَيْتَ رَضَيْنَا

سَرَوْ سَرَوْا سَرَوْا، سَرَوْتَ سَرَوْتَا سَرَوْتُمْ، سَرَوْتَ سَرَوْتَا سَرَوْتُنَّ، سَرَوْتُ
سَرَوْنَا

Note that رَضُوا and سَرَوْا have its ‘Ayn carrying a Dhammah instead of a Fathah like عَزَوْا and رَمَوْا because when a Waw denoting a pronoun attaches onto this type of verb after the removal of its Laam, if there was a letter carrying a Fathah before this removed Laam we keep the Fathah and if not, we replace with a Dhammah. For example, رَضُوا was originally رَضِيُوا and so there is a Kasrah before the Yaa’ (which lies as the Laam of the verb) which has a Dhammah. Thus, transfer (*Naql*) of this Dhammah to the ض and then drop the Yaa’ (*Hathf*) due to the meeting of two vowelless letters

In the مضارع case, the Alif, Waw and Yaa’ are given:

- Sukoon when the verb is in the Marfu’ case e.g., يَعْزُوا يَرْضِي يَرْمِي
- Removed when the verb is in the Majzum case e.g., يَرْمِي يَرْضِي يَعْزِي
- Only the Alif is affirmed and the Waw and Yaa’ are removed in the Mansub case

Likewise, the particles of Jazm and Nasb force the Noon to drop in the plural conjugations of the مضارع except for the Feminine plural Noon since it is a pronoun.

For example:

لَمْ يَعْزُوا لَمْ يَعْزُوا لَمْ يَعْزُوا، لَمْ تَعْزُوا لَمْ تَعْزُوا لَمْ تَعْزُوا، لَمْ تَعْزِي لَمْ تَعْزِي لَمْ تَعْزُوا لَمْ
تَعْزُون، لَمْ أَغْزُ لَمْ نَغْزُ، وَلَمْ يَرْمِ لَمْ يَرْمِيَا لَمْ يَرْمُوا،
لَمْ يَرْضَ لَمْ يَرْضِيَا لَمْ يَرْضُوا،
لَنْ يَعْزُوا لَنْ يَعْزُوا،
لَنْ يَرْمِي وَلَنْ يَرْضِي

Also, the Laam of the verb remains when the verb is in the مضارع case but Marfu’ in the dual and feminine plural conjugations.

However, it is dropped in the masculine plural and 2nd person feminine singular conjugations.

يَعْرُو يَعْرُونَ يَعْرُونَ، تَعْرُو تَعْرُونَ تَعْرُونَ، تَغْنِي تَغْنُونَ تَغْنُونَ، أَعْرُو أَعْرُونَ

The pattern of the masculine plural conjugation is يَفْعُونَ وَتَفْعُونَ whereas the pattern of the feminine plural conjugation is يَفْعُلْنَ وَتَفْعُلْنَ.

Likewise, where the Laam of the verb is preceded by a Kasrah (essentially ends in a Yaa' like يَهْدِي يَهْدِي يَهْدِي), give it the same conjugations as you would for يَهْدِي

Similarly, where the Laam of the verb is preceded by a Fathah (essentially ends in an Alif like **يَتَمَطَّى وَيَصَانِي وَيَتَصَدَّى وَيَتَقَلَّسِي**), give it the same conjugations as you would for **يَرْضَى**

Note that in the case of **يُرْمِي** and **يَرْضَى** and those with the same conjugations as it, their 2nd person feminine singular conjugation and feminine plural conjugation have the same pronunciation and wording. However, their patterns are different.

The pattern of the 2nd person feminine singular conjugation of this form is تَفْعِلِينَ وَتَفْعِلِينَ whilst the pattern of the feminine plural conjugation is تَفْعِلْنَ وَتَفْعِلْنَ

This means that the Yaa' in تَفْعِيْنَ (e.g., تَرْمِيْنَ which is the 2nd person feminine singular conjugation) is the pronoun Yaa' with the verb originally being تَرْمِيْنَ but then *Naql* and *Hathf* took place. Whereas the Yaa' in تَفْعُلْنَ (e.g., تَرْمِيْنَ which is the feminine plural conjugation) is the Laam of the verb.

In the **أمر** case, the same changes as the **مضارع** case occur.

For example:

اعْزُوا اعْزُوا، اعْزُوا اعْزُوا
ارْمُوا ارْمُوا، ارْمُوا ارْمُوا
ارْضُوا ارْضُوا، ارْضُوا ارْضُوا
ارْضُوا ارْضُوا، ارْضُوا ارْضُوا

Note that if you attach the Noon of emphasis onto this verb, the removed Laam of the verb will be returned.

For example:

اعْزُونَ اعْزُونَ
ارْمِينَ ارْمِينَ
ارْضِينَ ارْضِينَ

In the **اسم الفاعل** case, the conjugations will be:

غَازٍ غَازٍ، غَازٍ غَازٍ، غَازٍ غَازٍ، غَازٍ غَازٍ

And it is the same for **راضٍ** and **رامٍ**

Note that the origin of **غَازٍ** is **غَازٍ** and since the Waw is at the end & preceded by a Kasrah, we replace (*Qalb*) the Waw with a Yaa' to produce **غَازِي** just like it was done for **غَازِي** which was originally **غَازٍ**. Since the Yaa' on **غَازِي** has a Dhammah, it is difficult to pronounce. Thus, make the Yaa' Saakin thus becoming **غَازِي** and since we now have two vowelless letters meeting, drop the Yaa' and rewrite the Noon as a Tanween to give **غَازِي**

But what about the case of **غَازِيَّة**

The feminine is based on the masculine **غَازِي**. Since we replaced the Waw with a Yaa' in the masculine, we do the same for the feminine. Note that the Taa' at the end is temporary and not from the original word.

In the اسم المفعول case, you merge the two Waw's together in the Waawi case.

For example, مَغْرُورٌ which was originally مَغْرُورٌ

Similarly, in the Yaa'ee case, you merge. So, مَرْمِيٌّ was originally مَرْمُويٌّ which was converted to مَرْمِيٌّ and then the Dhammah preceding the Yaa' is replaced with a Kasrah and the two Yaa's are merged together to produce مَرْمِيٌّ

Note that if a Waw and Yaa' are together in one word and the first letter is Saakin, convert the Waw to a Yaa' and then merge the two Yaa' together.

The same rules of merging apply in the فَعُول and فَعِيل forms whether it is Waawi or Yaa'ee

In the مزيد فيه case, if the Laam of the verb, when Mujarrad, is a Waw, it will be converted to a Yaa'.

This is because of the rule that states that if the letter Waw occurs as the 4th letter or later in a word and it is not preceded by a Dhammah, it must be converted to a Yaa' due to *Thiqal* (difficulty/heaviness)

For example: أَعْطَى يُعْطِي، وَاعْتَدَى يُعْتَدِي، وَاسْتَرْشَى يَسْتَرْشِي

Likewise, if a pronoun attaches onto these verbs, the Yaa' is maintained.

For example: أَعْطَيْتُ وَاعْتَدَيْتُ وَاسْتَرْشَيْتُ

- d. The لفيف : This is when the verb contains two defective letters at the عين فاء or لام of the verb and is of two types:
- The لفيف مقرون: This when the عين and لام of the verb contains a defective letter
e.g. طوى

In the مُجَرَّد case, we only deal with two types:

- Those on the form شَوَى يَشْوِي شَيْئًا like ضَرَبَ يَضْرِبُ شَيْئًا. There can only be a Waw-Yaa' combination for the لفيف مقرون. This form carries the same ruling as رَمَى

يَرْمِي رَمِيًّا

2. Those on the form **سمع يسمع** like **قَوِي يَقْوَى قُوَّةً** which is a Waw-Waw combination for the **لفيف مقرون**. You also have **رَوَى يَرَوِي رَيًّا** which is a Waw-Yaa' combination for the **لفيف مقرون**. Both forms have the same rulings as **رَضِيَ يَرْضِي رَضِيًّا**.

Note that for some of the cases on the **سمع يسمع** form, e.g., **حَيَّ يَحْيِي** which is a Yaa'-Yaa' combination, there can be Idghaam of the two Yaa' to produce **حَيَّ يَحْيَا**. So, both ways are valid, and it applies on the dual (**حَيَّا وَحَيَّيَا فَهْمَا حَيَّانٍ**) and plural (**حَيُّوا وَحَيَّيُوا فَهْمُ أَحْيَاءٍ**). You can also, for the plural, drop the Shaddah so just say **حَيُّوا** like **رَضُوا**.

The **أَمْرُ** of it will be **أَحْيَ**

Note that these cases still follow the same rulings as **رَضِيَ يَرْضِي رَضِيًّا**

In the **مزيد فيه** case, you can have a Waw-Waw combination like **أَقْوَى** or a Waw-Yaa' combination like **أَرَوَى يَرُوِي** which has the same rulings as **أَعْطَى يُعْطِي**

Note that in the case of **اسْتَحْيَا يَسْتَحْيِي اسْتِحْيَاءً**, its **أَمْرُ** form can have the Yaa' affirmed like **اسْتَحْيَ** or removed like **اسْتَحَّ** due to its common usage.

- ii. The **لفيف مفروق**: This when the **فاء** and **لام** of the verb contains a defective letter e.g. **وَقَى**

Note that, in these verbs, we only have a Waw-Yaa' combination. Since it is the first and last letter that are defective, we will apply both the rules of *Mithaal* and *Naaqis* where they are applicable.

For example: **وَقَى يَقِي**

Also, note that the Amr form will carry one letter **ق** but a Haa' Sakt is added when stopping on it alone, so it becomes **قَهْ**

Attaching the Noon of emphasis, as mentioned before, brings back the removed Laam of the Amr verb like **قَنَّ قِيَانٍ قَيْنٍ** and **قَنَّ قِيَانٍ قُنَّ** except for the masculine plural and the 2nd person conjugations.

Note that for **سمع يسمع** form like **وَجِي يُوْجِي**, all its conjugations follow the pattern of **رَضِيَ يَرْضَى**

- e. This is when the **فاء** and **عين** of the verb contain a defective letter. For example, **وَيْلٍ** or **يَيْنٍ** or **يَوْمٍ**. No verb is conjugated from these words.
- f. This is when the **فاء**, **عين** and **لام** all contain a defective letter e.g. **واو** and this only occurs in the names of the letters Waw and Yaa'

2.7 : The Mahmuz : المهموز

The conjugation of a Mahmuz is that of the Saheeh. This is because the Hamzah is a Saheeh letter.

However, it may be changed if it does not occur as the first letter. This is known as Takhfeef. The reason is because it is the strongest letter of the alphabet, and its articulation point is the back/deepest part of the throat away from the mouth.

The methods of Takhfeef are:

1. *Qalb* to a defective letter
2. *Hathf*
3. *Tasheel*

أَمْلٌ is treated the same as **نَصَرَ يَنْصُرُ**. However, in the command conjugation and the 1st person singular, two Hamzahs meet, the second of which is Saakinah. In these cases, we apply the rule of *Qalb* to the defective letter rooted from the vowel on the first Hamzah.

Thus, in this case, **أَمْلٌ** will be converted to **أَمْلٌ**. And **أَوْمْلٌ** will be converted to **أَوْمْلٌ**

Note that if the first Hamzah is a Hamzat Wasl and what precedes this Hamzat Wasl is a letter with a Fathah, the Hamzat Wasl is dropped and the 2nd Hamzah returns e.g., **وَأَمْلٌ**

Note that because some verbs who follow these principles are used so often, both the first Hamzah and the converted Hamzah are dropped e.g., **خَذْ وَكُلْ وَمُرْ** which, based on the principles, should be **أَوْخِذْ أَوْكُلْ أَوْمُرْ**

However, when conjoining **مُرْ** with what precedes it, the Faa' of the verb (i.e., the 2nd Hamzah) remains in place. For example: **وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ**

يَأْزُرُ is treated the same as ضَرَبَ يَضْرِبُ and its command form will be اِئْزِرْ. اُدَّبَ يَأْدُبُ is treated the same as كَرَّمَ يَكْرُمُ and its command form will be اُدِّبْ. سَأَلَ يَسْأَلُ is treated the same as مَعَ يَمْعُ and its command form is اِسْأَلْ.

Note that the Takhfeef, through *Qalb* of the Hamzah to an Alif, can be applied to سَالِ يَسْأَلُ such that it becomes سَالِ يَسْأَلُ and this is allowed.

Sometimes, a Mahmuz verb may contain a defective letter at its ‘Ayn position e.g., سَاءَ يَسُوءُ. We treat these as we would the *Ajwaf* cases and so it takes the same ruling as صَانَ يَصُونُ. As for جاءَ يَجِيءُ then it is to take the same ruling as كَالَ يَكِيلُ which is also *Ajwaf*

However, do note that the Ism Fa'il form for these cases will not be **سَاءَتْ جَاءَتْ** but **سَاءَ** and **جَاءَ** thus not following the patterns of **كَالَ يَكِيلُ** and **صَانَ يَصُونُ**.

Likewise, a Mahmuz verb may contain a defective letter at its Laam position e.g., **أَسَا يَأْسُو**. We treat these as we would the *Naaqis* cases and so it takes the same ruling as **دَعَا يَدْعُو**. As for **أَتَى يَأْتِي** is also to take the same ruling as the *Naaqis* case **رَمَى يَرْمِي**.

Note that the command conjugation for **آتَى** **يَأْتِي** is **اِيتِ** which some Arabs treating it as they did **خَذَ** so it becomes **تِ**

A Mahmuz verb may also be Lafeef Mafrun like **وَإِيَّيْ** which takes the same rulings as **وَقِيَّيْ** and Lafeef Maqrun like **أَوِيَّيْ** which takes the same rulings as **يَشْوِيَّيْ**.

Also, the form نَائِي يِنَائِي which is *Naaqis* carries the same rulings as رَعِي يَرَعِي. However, we must watch out for رَائِي يَرَائِي, even though based on the principles, it should follow the rulings of نَائِي يِنَائِي. Instead, the Arabs unanimously agreed that the Hamzah in the Mudaari' form i.e., يَرَائِي is dropped to become يَرِي

So, they say: تَرِي تَرِيَان يَزُون، تَرِي تَرِيَان يَزِين، تَرِي تَرِيَان تَرُون، تَرِين تَرِيَان تَرِين، أَرِي نَرِي

Note that the pattern of the 2nd person feminine singular conjugation of this form is تَفَيِّنْ whilst the pattern of the plural conjugation is تَفَعَّلْنَ.

This means that the Yaa' in تَفَعَّلَ (e.g., تَرَيَنَّ which is the 2nd person feminine singular conjugation) is the pronoun Yaa' with the verb originally being تَرَأَيْنَ but then *Naql* and *Hathf* took place. Whereas the Yaa' in تَقَلَّنَ (e.g., تَرَيَنَّ which is the plural conjugation) is the Laam of the verb.

if you take the initial form, the command will read ارْءَ. But if you take the modified form, the command will be رْ and the same rulings as قْ will be applied.

As for the افْعَلَ conjugation of رَأَى يَرَى, it is different. Instead, you say:

أَرَى يَرِي إِراءَةً، وإراءاً، وإراءةً، فَهُوَ مُرْ مُرِيانِ مُرَوْنِ، مُرِيَّةٌ مُرِيَّتَانِ مُرِيَاتٌ، وَذَلِكَ مُرَى مُرِيانِ مُرَوْنِ، مُرأةٌ مُرَاتانِ مُرِيَاتٌ

For its command and prohibition form, you say:

أَرِ أَرِيا أُرُوا، أَرِ أَرِيا أَرِينِ
لا تُرِ لا تُرِيا لا تُرُوا، لا تُرِ لا تُرِيا لا تُرِينِ

For the attachment of the Noon of Emphasis on command and prohibition form, you say:

أَرِينْ أَرِيانِ أُرَنَّ، أَرِنْ أَرِيانِ أَرِينانِ
لا تُرِينْ لا تُرِيانِ لا تُرَنَّ، لا تُرِنْ لا تُرِيانِ لا تُرِينانِ

Finally, when the Mahmuz verb, where the Hamzah lies as the Laam of the verb, is in the افْتَعَلَ conjugation, we say اِيتَالَ which is from اَوَّل and becomes اِيتُول which needs to be converted through the methods outlined before to become اِيتَالَ carrying the same form as اِخْتارَ. Similarly, اِيتَلَى which is from اَلو and becomes اِيتَلَوْ and is converted to become اِيتَلَى carrying the same form as اِفْتَضَى

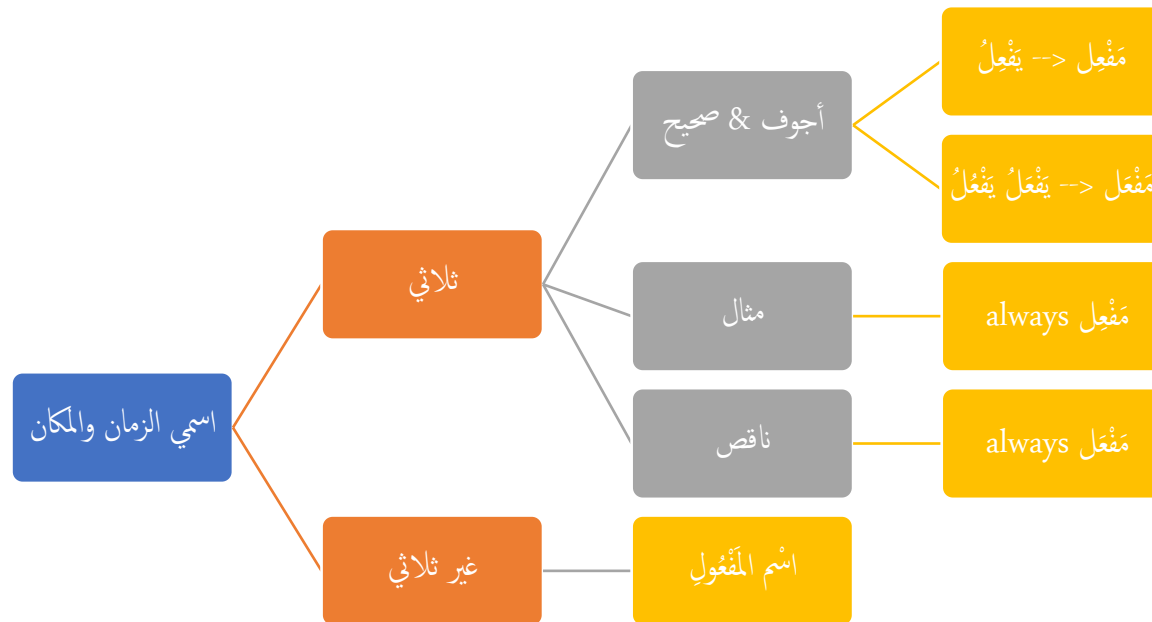
Chapter 3 : Al Mushtaqqaat (Derivations)

3.1 : The Ism Zaman & Makan : اسمي الزمان والمكان

Also known as *Ism al Tharf*. It refers to the time and place where an action occurred.

Darasa (دَرَسَ) is past tense for third person singular masculine. It means he studied. From it, we can derive *ism al Tharf* as *madrasun* (مَدْرَسٌ), and changing it to feminine form, it becomes *madrasatun* (مَدْرَسَةٌ). It means place to study i.e., school.

Sajada (سَجَدَ) is past tense for third person singular masculine. It means he prostrated. From it, we can derive *ism al tharf* as *masjidun* (مَسْجِدٌ). It means place to prostrate i.e., a mosque.



An example of a Thulaathi Saheeh and Ajwaf Ism Al Tharf of form **يَفْعُلْ** : **المَجْلِسُ والمَبِيتُ**

An example of a Thulaathi Saheeh and Ajwaf Ism Al Tharf of forms **يَفْعُلْ وَيَفْعُلْ** : **المَذْهَبُ والمَقْتَلُ والمَشْرَبُ**
والمَقَامُ والمَدَنِيَّةُ

Note that the following words went against their principle : **المَسْجِدُ المَشْرِقُ المَغْرِبُ المَطْلَعُ المَجْزُرُ المَرْقُ المَفْرُقُ**
المَسْكُنُ المَسْكُ المَسْقُطُ المَنْبُتُ where three views are held:

1. Only put Kasrah on the 'Ayn as shown
2. Can put Kasrah or Fathah on the 'Ayn in all of them. Both are valid
3. Put Fathah on the 'Ayn on some of them e.g., **المَسْكُ المَطْلَعُ المَسْقُطُ**

An example of a Thulaathi Mithaal Ism Al Tharf : **المَوْضِعُ المَوْعِدُ المَوْسِمُ المَوْجِلُ**

An example of a Thulaathi Naaqis Ism Al Tharf : **المَأْوَى والمَرْمَى والمَرْوَى والمَرْوَى والمَرْوَى**

Note that some of these Ism Zaman and Makan may have a Taa' attached to its end e.g., **المَطْلَعَةُ المَقْرَةُ المَشْرِقَةُ**
 and the latter two words actually carry a Dhammah **المَقْرَةُ المَشْرِقَةُ** on the 'Ayn of the word.

An example of a Non-Thulaathi Ism Al Tharf which becomes like the Ism Maf'ool : **المَدْخَلُ المَقَامُ**

Note that if you want to describe a place that is highly frequented by a being/object, you can use the Ism Tharf. For example, a land filled with lions can be described as أرض مأسدة where مأسدة is an Ism Tharf.

3.2 : The Ism Al Aalah : اسم الآلة

What's meant by this is the item/tool that is used by the subject to enact out an action upon an object to make the effect of that action visible upon the object.

It comes upon the pattern of مِخْلَبٍ مِكَسَحَةٍ مِفْتَاحٍ مِصْفَاةٍ like مِفْعَلٍ وَمِفْعَلَةٍ وَمِفْعَالٍ

There is an anomalous pattern that the Ism Al Aalah comes upon and that is مَفْعَلَةٌ مِفْعَلٍ e.g., مَدُهْنٌ مُسْعَطٌ مَحْرُصَةٌ مَدَقٌّ مَنخَلٌ مَكْحَلَةٌ

Note that مَدَقٌّ can also come on the normal pattern of مِفْعَلٍ i.e., مَدَقٌّ

3.3 : The Ism Al Marrah : اسم المرة

This is a noun that is used to show the number of times an act has taken place.

The form فَعْلَةٌ is called اِسْمُ الْمَرَّةِ and is a form of a مَصْدَر (verbal noun). You can recognize this form easily: It is the مَصْدَر plus a ة. The plural is built by the usual pattern for feminine nouns: ات.

Note that if the مَصْدَر already has a ة, we turn the noun into an Ism Marrah by explicitly mentioning that the act occurred once. For example, رَحْمَتُهُ رَحْمَةً وَاحِدَةً

Note that فَعْلَةٌ shows the number of times. However, فِعْلَةٌ shows the manner/way that the act was done. For example, هُوَ حَسَنُ الْجُلُوسَةِ

والله الموفق لا إله غيره